



FOR TH

CHRISTMAS
1959





Work parties gathered many Saturdays under Guam's tropical sun to paint and plant in the seven-acre jungle clearing near Agana, the island's capital.

A CLIMATE FOR GROWTH



All military bases lent equipment and services to build the worship center. Guam, the largest and most populated of the Micronesian Islands, is the home of the Trust Territory of the Pacific Islands, the headquarters of 3rd Air Division, SAC, and the base operations for the Naval forces in the Marianas. When the Rt. Rev. Harry S. Kennedy, Missionary Bishop of Honolulu, first visited Guam following World War II, he envisioned a mission for this populous isle at the crossroads of the Pacific. And here he stands with the Rev. Richard H. Baker and a good representation of his dream-come-true, a class of twenty-six confirmands.



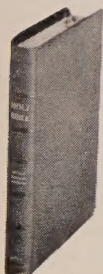
Guam, the westernmost bit of U.S. territory in the Pacific, has its first Episcopal mission, the Church of St. John the Divine. The remodelled Navy quonset, just across from an abandoned World War II airfield is bustling with civilians and military personnel who have worked hard to renovate and landscape this center for all age groups, all church activities. A permanent church is planned.



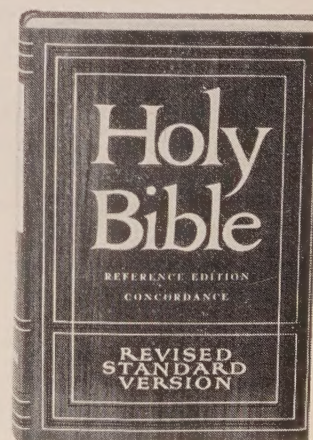
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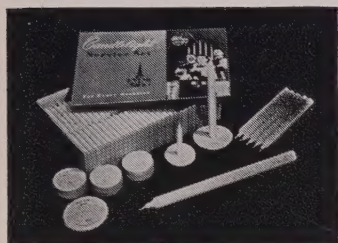


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Turning the Pages

By the fire was a group of missionary bishops, all from tropical countries. "Some weather!" said the Right Reverend Bravid Harris, Bishop of Liberia, and the Bishops of Puerto Rico, Central America, Mexico, and the Panama Canal Zone nodded and held out their hands toward the flames. . . .

Let the wind blow and the snow fall, we thought; whatever the weather, the bishops are having a ball.

Chuckling through *The New Yorker* (November 7) account of the goings on at the House of Bishops, we found it hard to decide who was having more fun at Cooperstown. FORTH brings readers a soberer report, on page 8, of what the bishops were up to.

A Homesick Student

We thought of the many churches we know of that are locked at sundown, when a reader of the *St. Alban's Chronicle*, parish monthly of St. Alban's Church in the Nation's capital, sent FORTH their November issue. Reprinted therein was a pencilled note that had been left on the altar:

Dear Father: While feeling depressed, I stop in your church Saturday about 10 p.m. I felt very homesick and lonely. And upon leaving I saw the magazine FORTH (September) outside. You cannot imagine how much better I felt to see my home (Liberia) on the cover. Please continue to pray for us. I am attending school near here and sometimes feel homesick, so have been stopping in on weekdays at night and sitting quietly in church. God bless you. It was signed *A Liberian Student*. There was a five-dollar bill attached.

Looking Ahead

What are you doing next summer? This past summer, 250 Episcopal young people formed work groups in rural areas of the United States, in city missions, and in WCC work camps around the world. On page 14 begins a story, by Mary Ellen Le-Bien, of one such group, who built

continued on page 4

FORTH

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December 1959

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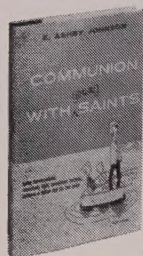
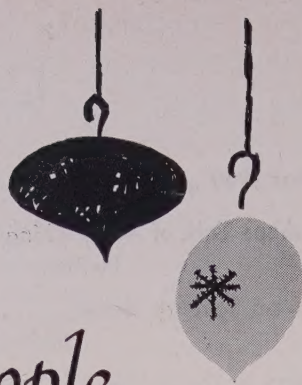


THE COVER: The rector of Trinity Church, Tulsa, Oklahoma, gave a Christmas present last year to the children of his parish. The Madonna and Christ Child, sculptured in terra cotta by Josephine de Vasconcellos, is a copy of the statue in Old Coventry Cathedral. It is placed, at the artist's request, "not too high, so that the children can feel that the infant Jesus is stretching out his arms to them."

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Turning the Pages

continued from page 2

a community house in Alaska and learned something about community themselves. Mrs. LeBien, Secretary for Summer Service Projects at National Council, has herself worked in camps in Mexico and Brazil.

Some Changes

Henry McCorkle, newly-appointed editor for the General Convention's Magazine Unit, joins the staff of FORTH this month as General Manager.

In addition, on December 11, FORTH acquires a new home: at 44 East 23rd Street, New York 10, N.Y., just around the corner from the old quarters at Church Missions House. Offices of the Church Magazine Unit will share the new address with the editorial, business, and advertising offices of FORTH. The new telephone number is ALgonquin 4-9720.

The present staff of the magazine will continue its work, with the aid of Mr. McCorkle.

By Way of Greeting

The right to read and to write will be extended to many of the illiterate peoples of the world through the sales of the Christmas cards that illustrate pages 6 and 7.

The two cards, the work of artists from two widely separated continents, are the 1960 selection of the National Council of Church's Committee on World Literacy and Christian Literature. *The Wondrous Gift*, by Chinese refugee artist I-ching Ku, is a watercolor in the form of a long scroll. The woodcut, by young African artist David Chitku of Northern Rhodesia, shows a *Madonna and Child* in a village setting.

Before We Start

Happy New Year! As this issue goes out to readers, it is early Advent, the start of another Church year, and FORTH's staff has jumped ahead of the January issue and the start of another publishing year, the 125th.

We pause here long enough to wish each reader a blessed Christmas. Now, begin at the beginning, with the Presiding Bishop's word on the subject, by turning the pages to 7—A.V.S.

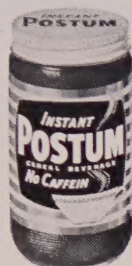


“Because I was snapping
at everyone,
my doctor started me on Postum!”

“Everybody gets riled now and then. But when you don’t feel just right, or sleep too well, *everything* gets on your nerves. When that happened to me, I went to the doctor.

“He said my symptoms were pretty common . . . thought they might be due to too much coffee; some people can’t always take all the caffeine in coffee. He suggested I try Postum because Postum is caffeine-free . . . can’t aggravate your nervous system or keep you awake.

“I followed his advice. I started feeling better, sleeping better, acting better—and boosting Postum. Why don’t you try Instant Postum? Give it a good try—for 30 days, in fact. You’ll like it—and it’ll like you!”



Postum

is 100% coffee-free

Another fine product of General Foods



FORTH

DECEMBER 1959

VOL. 124

NO. 11



And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, everyone into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem (because he was of the house and lineage of David) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you, Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.



FOR BLESSINGS beyond our numbering
or naming
we praise thee, O God,
and we pray thee to make us glad
with the yearly remembrance of the birth
of thy only Son, Jesus Christ.
Grant that we may joyfully receive Him
for our Redeemer, and that
we may always make room in our hearts
for Him, for whom at His coming
there was found no room in the inn.

THE PEOPLE who first heard the words, *To you is born this day in the City of David a Saviour who is Christ the Lord*, knew that those words were spoken to them. Christ had come to deliver them. Now, centuries later, the word of Christmas is spoken to us in our time. We do not have to strain to hear the message; we do not look back over nineteen centuries to the figure of a great man who once lived. Christ was born in Palestine centuries ago, but he is not a prisoner of that particular time and place. He is born anew this day in the hearts of those who receive Him.

This is the great Christmas wish: *Cast out our sin and enter in, be born in us today*. This is an undiscourageable hope even in most discouraging times.

Without this expectation our Christmas observance is only a passing sentiment, a temporary softening of the heart at the appeal of what is called The Christmas Spirit. Gaiety surely belongs to Christmas time. But Christmas is also a time of awful solemnity: God has entered the life of this world. He is here now, at hand! We are not left to our own resources; we are not called to create peace and good will, but to make the good will and peace of God our own. So will the light of Christ shine forth in our lives and in the world's darkness.

Arthur Lichtblum

PRESIDING BISHOP



Christmas illustrations are from greeting cards published by the World Literacy and Christian Literature Committee, WCC

REAFFIRMATION of the essential unity of Christian Churches by Archbishop Iakovos, head of the Greek Orthodox Church in North and South America, highlighted the 107th meeting of the House of Bishops, October 17 to 22. Archbishop Iakovos came to the United States from his native Turkey in 1939, and has since become intimately acquainted with Protestant and Anglican Church leaders all over the world.

"The reunion of the Churches will not come as a result of a minimum

we speak today is: the unity of our hearts; the fortification of respect and trust in our relationships; a united front in the face of the disturbing domestic and international issues and humbleness before Christ and the total giving of ourselves to the service of His Gospel"

Archbishop Iakovos, also a president of the World Council of Churches, said that the Orthodox Church was particularly eager to join forces with other Christian churches "in matters of moral order." More specifically, "such matters of moral

early in the meeting by the 122 attending bishops for bishops who died since the last session of the House: the Rt. Rev. William L. Essex, retired Bishop of Quincy, who died February 26, 1959, and the Rt. Rev. Henry St. George Tucker, retired Presiding Bishop, who died August 8, 1959, at the age of 85.

The first business coming before the House was notification of the resignation of the Bishops of Olympia, Central New York, Western Michigan, and the Missionary District of Nevada, and of the Suf-

The Bishops Talk of Many Things

UNITY, OFFICES, RETIREMENTS, ELECTIONS AT COOPERSTOWN MEETING

doctrinal agreement," said the Archbishop, "nor will it come by concessions or compromises of a sacramental or ritualistic nature If all Christian Churches believe in Christ, it is Christ who unifies us. Any other union would be superfluous. What is needed more than anything else for the ecclesiastical reunion of which

order are the ever weakening conception of the Christian family; the increase of juvenile delinquency and crime; racial, political, and religious segregation . . . and from the creeping secularism which threatens to destroy our modern civilization."

Following the custom of some years standing, prayers were offered

fragan of Los Angeles. The resignation of the Rt. Rev. Stephen F. Bayne, Jr., Bishop of Olympia, was accepted in view of his appointment as Executive Officer of the Anglican Communion (FORTH, June, 1959, p. 6). The Rt. Rev. Malcolm E. Peabody, Central New York, was granted his retirement because of age, and



MISSION-MINDED bishops: Standing (left to right) are Idaho, Salina, Utah, Wyoming, Eastern Oregon, and Spokane. Seated are San Joaquin, Northwest Texas (a diocese since October 1958), the Co-adjutor of Olympia, Nevada's Bishop-elect, and Arizona, North Dakota, and South Dakota.

the Rt. Rev. Dudley McNeil, Western Michigan, his retirement for health reasons. The resignation of the Rt. Rev. William F. Lewis, Nevada, was accepted so that he may accept translation to Olympia.

One of the most important actions of the House was the election of two new missionary bishops. The Rev. William G. Wright, for six years Director of the Home Department of National Council, was elected to replace Bishop Lewis in the Missionary District of Nevada. The Rev. Paul A. Kellogg, canon of St. John the Baptist Cathedral in San Juan, Puerto Rico, was chosen to be the first Missionary Bishop of the Dominican Republic. The Bishop of Haiti has acted as bishop-in-charge since the creation in 1940 of the Missionary District of the Dominican Republic.

Unprecedented in the history of the House was the vote to amend the constitution to retain a seat for the Rt. Rev. Donald J. Campbell, resigning as Suffragan of Los Angeles to become Executive for Development of the Episcopal Theological Seminary in Cambridge, Mass.

In his subsequent address to the House, Bishop Campbell asserted "under the constitution, it is necessary for me to lose my seat and vote in this House. However, the spirit of the call to this work is not to bring a bishop down to the level of raising money for a seminary, but one of



Archbishop Iakovos visits Baseball Hall of Fame with Canon Godfrey of the Albany Cathedral.

raising the level of theological education to the level of this House.

"I recognize that a suffragan bishop is consecrated in the Church of God to serve one diocese," Bishop Campbell continued, "but this new work to which I have been called would serve the whole Church . . . for this work I need the guidance, fellowship, and prayers of the House of Bishops more than ever."

In reporting for the Committee on Theological Education, Bishop Lewis stated the committee's hope "that a new Joint Commission on Theological Education should be organized, to be composed of two bishops, two deans, two presbyters, and two laymen. This commission would replace the old set-up, composed of eleven deans, which narrows and limits the scope of theological education."

Bishop Lewis praised the Joint Commission on Theological Education for the enormous job that they have done, but he indicated that the scope of this training should extend beyond the formal education offered by the three-year seminary course.

Citing the goal of \$360,000 for the nuclear reactor for St. Paul's, Japan, (FORTH, May, 1959, p. 8), Bishop Peabody appealed to the bishops to

pledge whatever additional amount each could afford from his diocesan budget. He explained that "we should be giving Japan a nuclear reactor to build up her health, strength, and faith." At the end of the meeting, Bishop Peabody announced that the cash and pledges total stood at \$275,678, with more to come. He thought it reasonable to assume "that we will have at least \$300,000 by the end of 1960."

A twenty-four page document stating proposed revisions of the Book of Offices, often called the *Red Book*, was submitted to the House by the Standing Liturgical Commission and later approved. Changes include provisions for the blessing of the palms on Palm Sunday and the paschal candle on Easter Even, and a service for the blessing of the Christmas crèche. Many small changes were made in other offices, and the blessings of altars, fonts, and Church furnishings were recast into "eucharistic" forms consisting of a prayer of thanksgiving, preceded in some cases by lessons, versicles, and responses. The use of material from the book in any particular parish is, of course, subject to authorization by the bishop of the diocese.



In Christ Church, the 122 Bishops met to elect two new missionary bishops (see next page)

The New Missionary Bishops



NEVADA, one of the most explosively growing missionary districts of the Church is to have as bishop the Rev. William Godsell Wright, for the past six years Director of National Council's Home Department.

Bishop-elect Wright, a graduate of

the University of Illinois and General Theological Seminary, will have charge of the Church in the entire Sagebrush State, almost 111,000 square miles of arid, mountainous land populated by a scant 280,000 people. The population, however, has nearly doubled since 1950, and Bishop Wright's chief concern will necessarily be the care of an expected second doubling in the next ten years.

The three thousand Nevada communicants are a scattered lot. It has been said that the history of the state is a history of its mines, and the unpredictable locations of the mines have left communities dotted throughout the mountains in isolated clusters. The highest concentration of Church work is done in the two most highly developed areas, Reno and Las Vegas, both of which will receive additional facilities in the near future to handle their mushrooming expansion.

BISHOP-ELECT Paul A. Kellogg, rector of the English-speaking congregation of the Cathedral Church of St. John the Baptist, San Juan, Puerto Rico, will serve the Missionary District of the Dominican Republic. Until recently rector of Christ Church, Dover, Delaware, he will now lead a full-scale missionary program in the Caribbean. As the first bishop of the Church's newest missionary district, Bishop Kellogg will have jurisdiction over a rapidly developing country the size of West Virginia. The men before him have been few and progress necessarily curtailed by lack of a resident bishop and sufficient funds for building. But, according to the Rt. Rev. C. Alfred Voegeli, Bishop of Haiti and former bishop-in-charge of the Dominican Republic, this large territory is eager for the Church, and opportunities for growth are almost unlimited.

Like many underdeveloped countries, the Dominican Republic needs educational facilities, an area offering great room for Church expansion. St. Stephen's School, San Pedro de Macoris, is recognized as one of the best in the Republic and has brought many members to the Dominican Church. "Though the literacy rate is rising rapidly," Bishop

Voegeli reports, "there are still great areas where the children need some kind of a school. Though it is one of the richest countries in the Caribbean, many of our people are extremely poor. There are good health facilities, and on the whole, it is a very progressive country."

continued on page 30



NATIONAL COUNCIL, meeting October 14 and 15, included on its busy schedule the examination of a plan for internal improvement. In the past, most members have been assigned to several Departments, Divisions, and Units, and meetings often coincided or conflicted with each other. The new plan, approved by the Council for a year's trial run, simplifies the meeting schedule by limiting most members to one Department assignment. To replace the former Divisions with Council membership, the Divisions may form advisory committees composed of people outside the Council, and competent in the area of the Divisions' concern.

Episcopal Radio and TV to Continue

Another important item was the approval of a statement of guidance for the Broadcasting and Film Commission of the National Council of Churches: "We consider it essential to co-operate as fully as possible with the Broadcasting and Film Commission," the statement reads. "A certain proportion of radio and TV broadcasts rightly speak for all member Churches However, instead of having all such programs unrelated to individual communions we believe that the Episcopal Church and other member Churches of the NCCC, if they so desire, should have a reasonable share of these programs for the presentation of messages which each communion wishes to broadcast The Episcopal Church intends to continue to produce and present its own radio and TV programs, which we believe will assist our parishes in their evangelistic outreach in their several communities. Such programs by ourselves, and others, assist the whole Christian cause."

WCC Appropriation Increased

In response to a plea from Bishop Dun of Washington, National Council increased its appropriations for the World Council of Churches in 1960 and 1961 by almost \$8,000, bringing the total appropriation to \$42,875 for each year.

Another action of an international nature was the passing of a resolution presented by the Director of the Department of Christian Social Relations, the Rev. Almon R. Pepper:

Echoes from Seabury House

NATIONAL COUNCIL STUDIES ITS WAYS OF OPERATION

Dioceses, parishes, and individual church members are called upon to participate actively in the observance of the World Refugee Year by offering special prayers for refugees and other homeless people; by being active in the resettlement of refugees; and by bringing forward gifts to the Presiding Bishop's Fund for World Relief so that more food, clothing, and medicines may be made available for those (victims of the recent typhoon) in Japan."

Executive Appointments Approved

Nine new appointments to National Council's executive staff were approved by the session, three for the Department of Christian Education and one each for Christian Social Relations, Women's Work, Home, Overseas, and Radio and Television.

several books including *Aging in Culture*, published this year by the University of Washington Press.

Frances Young, director of Christian education at the Church of the Redeemer, Baltimore, since 1947, will succeed Mrs. Arthur M. Sherman as Executive Director of National Council's General Division of Women's Work on December 1. A graduate of Brown University with a master's degree from Columbia University, Miss Young has directly served National Council in the past when she was an Associate Secretary of the Christian Education Department from 1943 to 1947.

Former executive director of Kirby Episcopal House, Wilkes-Barre, Pennsylvania, the Rev. W. Francis Allison, is the new Assistant Secretary of the Division of Town and Country Work of the Home Department and Di-

Hobart College and Virginia Theological Seminary, Mr. Allison has served a large number of rural parishes and has been active in rural work organizations for many years.

The Rev. John C. W. Linsley, named Associate Director of the Overseas Department, is a former missionary who has served the Church as a military chaplain since 1941 (see page 22).

A former director of Christian education in Alabama is the new Executive Secretary of the Division of Curriculum Development of the Department of Christian Education. He is the Rev. Lester W. McManis, a graduate of the University of Kansas and Berkeley Divinity School, New Haven, Connecticut. A student minister at St. Andrew's Church, Marble Dale, Connecticut, for two years, he served as vicar of St. John's Church, Decatur, Alabama, from 1951-1952, and was rector of both this parish and St. Timothy's Church, Athens, Alabama, until 1956. Mr. McManis is married to the former Ruth E. Rowland, and they have three children.

The Rev. George M. Woodgate, former associate rector of Christ Church, Winnetka, Illinois, will serve a three year term as Associate Secretary of the Children's Division of the Department of Christian Education, while the Rev. Edric A. Weld has been appointed Executive Secretary of the Unit Evaluation Division of

continued on page 27



Myers



Lazenby



Young



Linsley

The new Associate Secretary of the Division of Health and Welfare Services in the Department of Christian Social Relations is the Rev. Herbert C. Lazenby, a native of Kansas City, Missouri. Before entering the Church Divinity School of the Pacific, Mr. Lazenby taught junior high school and was a caseworker for Oregon's State Welfare Commission. He has served four parishes in Oregon and Washington, most recently as rector of St. Luke's, Renton, Washington. Mr. Lazenby has done extensive graduate study, concentrating largely on social work, and is the author of

rector of Training of the National Town-Country Church Institute, Parkville, Missouri. A graduate of



McManis



Allison



Woodgate



WORKCAMP IN THE ARCTIC

In Alaskan Village Students Find
New Meaning for Christian Living

Alaska Churchman Gilbert Joseph and workcamper Natalie Hubbard

IN Seattle one day this past summer, Christ Church parish witnessed the arrival of fourteen bewildered workcampers laden with bedrolls, mosquito nets, knapsacks, and barely portable suitcases. Under the leadership of the Rev. Edward W. Jones, Episcopal Chaplain at Oberlin College in Ohio, and Dorothy Sutherland, apprentice at Vanderbilt University, Texas, the workcampers were on their way to Arctic Village, Alaska, where a workcamp had been organized by National Council's Committee on Summer Service Projects and the Missionary District of Alaska. College students all, they came from all sections of the United States, and one was from Northern Ireland. The work was the construction of a two-story log mission house and the administration of a vacation church school for the children of the village; but of equal importance was the common citizenship the workcampers found with the villagers as Christians, the realization of the true meaning of the Christian family.

The campers arrived in Fairbanks by plane on June 28. There they were met by the Rt. Rev. William J. Gordon, Bishop of Alaska, and

housed for a few days in the parish house of St. Matthew's while seeing the wonders of a frontier town and learning about the culture and people of Alaska; then they were ferried to Arctic Village in the Bishop's plane, *Blue Box II*. After one week at the workcamp, they sent news to the office of the Committee on Summer Service Projects:

"Now we have lived for a week in Arctic Village, and these past seven days have made their mark upon us.

Outwardly we have blisters, we are lumped with mosquito bites, we reek of multiple brands of insect repellent, we are brown with suntan, sawdust, and mud. Last night the girls summoned up enough energy to take a bath in the kitchen tubs, but the only result was that the kitchen floor became clean.

"The most exciting thing this week has done for us is to give us a knowledge of the people of Arctic Village. Perhaps the two key words

MISSION house built by campers will house a nurse and a dispensary for the village. At right, Bruce Boaz of California gets a helping hand from workcamp chaplain Ted Jones.



for understanding the life here are God and Family. It is amazing how often in the most casual conversation Christianity is mentioned. Gilbert, and old white-haired man of eighty who has rung the Church bell and taken the collection for many years, explained, 'When I die, I want to see Jesus and I want everyone to see Jesus; He knows all about me.' Even the names have a Biblical ring: Isaac, Abel, Abraham, Esias, Naomi, Sarah, and Martha."

Chaplain Jones added a note: "The people have been wonderful. As someone said tonight, how curious to be in a society which really believes in God. The love of the villagers for the Lord and His Church puts to shame the casualness with which most of us have become accustomed to regard the Church . . .

"Now as I sit here, Beverly, my adopted Indian woman (age 7) is eyeing my pipe curiously. Bruce Boaz (one of our students) is playing his uke, someone is preparing the sourdough for tomorrow, and three or four are across the river painting the new government school . . .

"Now you have me started, my heart filled with joy for just being here, I could go on and on. Please do not think of us as missionaries. The greatest Christian witness is that which Alaska has shown to us. I wish we could send some of these Athabascan Indian Christians back home. They could show us all something of the joy and challenge of discipleship."

And so the month passed in the village with work, recreation, house-

hold tasks, and study. Too soon the camp was over, and the last newsletter came from the group.

"And now it is all over. Already Bishop Gordon has ferried the first contingent back to Fairbanks and the workcamp is breaking up. Six of us are returning home, two are going south to Circle to teach Bible school, and seven are remaining here at Arctic Village to help the finishing work on the mission house and to do just a few of those things which we never seem to have found time for during the past month.

"The Episcopal workcamp is officially over. All last week we have been working anxiously at the mission house trying to complete it as far as possible. We have been clearing our borrowed cookhouse; we have been spending more and more time with our friends in the village; and we have been discussing how best to follow up our experience of the past month and maintain a living and constructive contact with the village and with each other. Perhaps one of the most satisfying aspects of our life here has been the increasing exchange of knowledge between the village and ourselves. Some of the girls have learned to do beadwork and have taught the Indian women how to knit. One boy has learned to make his own fishnet, and another boy is teaching three people how to play the hand organ. Isaac, the deacon, is spending two hours every evening helping one of us compile a record of the life of his father, Albert. Last weekend, one Bible class took their instructors on a sixteen-mile hike. As we at-

tempted last week to evaluate our work here, it was on this relationship with the village that we placed most of our emphasis, though the big bright-roofed mission on the hill is also a witness to this same spirit of sharing and co-operation.

"Last night Bishop Gordon and the new deacon, Murray Trelease, flew in, and we gave a dinner up at the mission for the whole village. Unfortunately, there has been no caribou yet, but the village had a unique potlatch of corned-beef hash and Boston baked beans, followed by pies baked by the village women. We had a real sense of pride as we served 130 people the food we had cooked upon the tables we had made, upon the floor we had laid, within the walls we had chinked, and under the roof we had built. The meal was followed by Confirmation for three of the children, and the

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BUILDERS had some expert help from parishioner Jimmy John (above) and some not-so-expert assistance from two younger members of the congregation and their animal pet.

GROUP poses on lawn of Arctic Village chapel. At right, Peter Thomas of Trinity and Brigid Hamilton, Harvard graduate student from Northern Ireland, hold lectern frontal carved by campers.



YOUR CHURCH IN THE NEWS



An international congregation witnessed presentation of flags of the German Federal Republic, Great Britain, and the United States at St. Christopher's Church, in the heart of the American military community in Frankfurt am Main, Germany. The Rev. Donald O. Wiseman is vicar of St. Christopher's, which ministers to servicemen, government employees, and business of all three nations, as well as a steady stream of tourists.

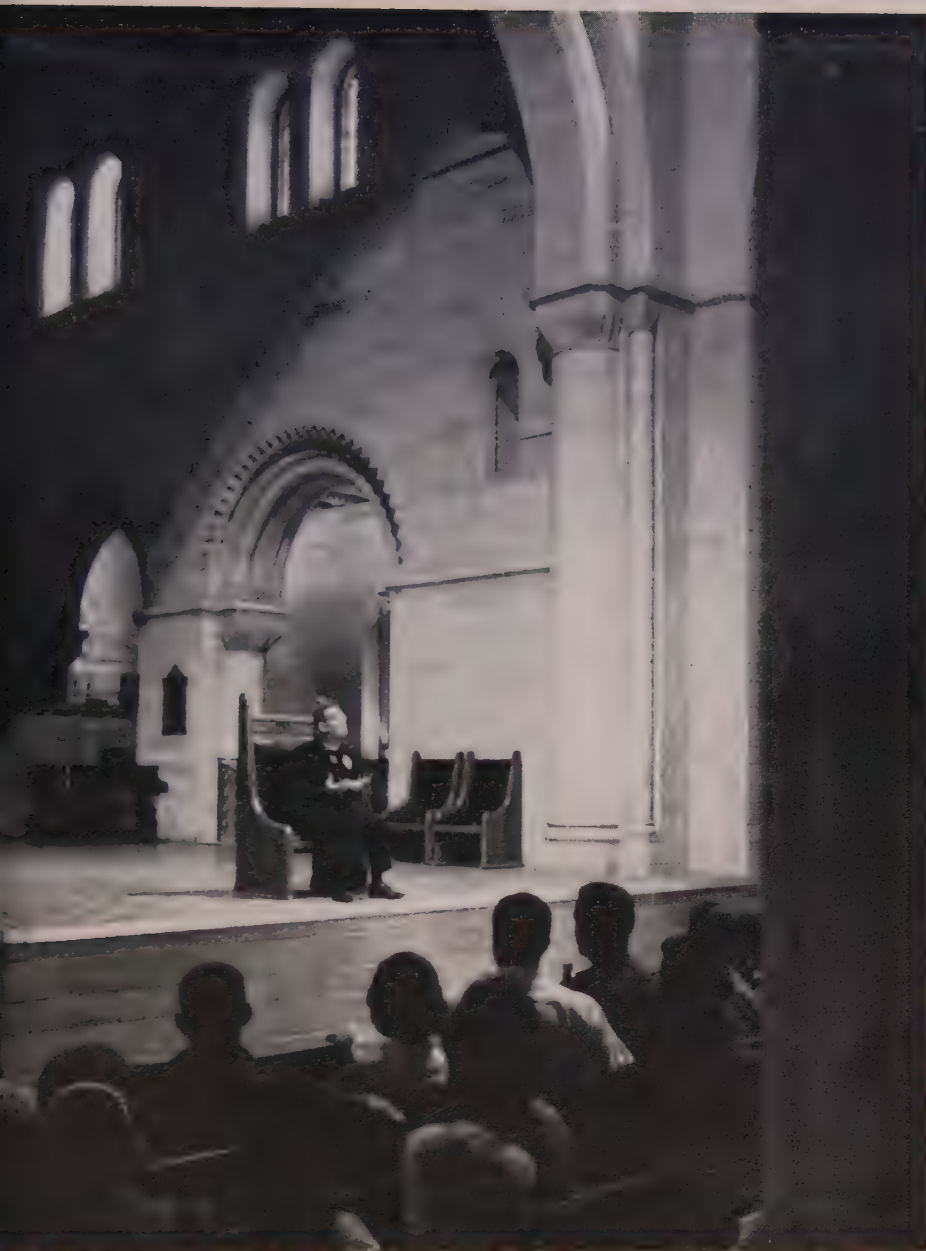


The Presiding Bishop installed Johanna K. Mott as Director of Windham House, the Church's graduate training center for women in the East, during the semi-annual board meeting. Miss Mott has been Executive Secretary of Leadership Training in the Department of Christian Education at National Council.

Nine seminarians from the youngest State in the Union are enrolled this year at the Church Divinity School of the Pacific in Berkeley, California.

They are John Liu, Arthur Strauss, William Aulenbach, Hollis Maxson, Thomas Yoshida, Bruce Kennedy, David Auyong, Tom Kunichika, and Edmund Der.

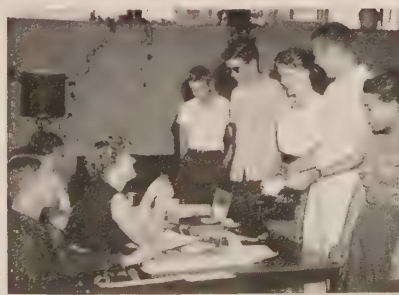




The World Under the CROSS

RELIGION ON THE
COLLEGE CAMPUS

Bishop Corrigan: modern interpreter of Christian truths for quest-
ing collegians, each morning set the tone for the conference



The National Study Conference brought to Colorado College in Colorado Springs in the last days of summer about 450 young men and women from the academic communities of 172 institutions in forty-two states. The photographs on these pages, by Myron Wood, highlight some of the facets of a significant gathering. Leaders included Suffragan Bishop of Colorado Daniel Corrigan, chaplain; Bishop of California James A. Pike, preacher; George Tittmann, lecturer. (See Forth, May, page 14.)



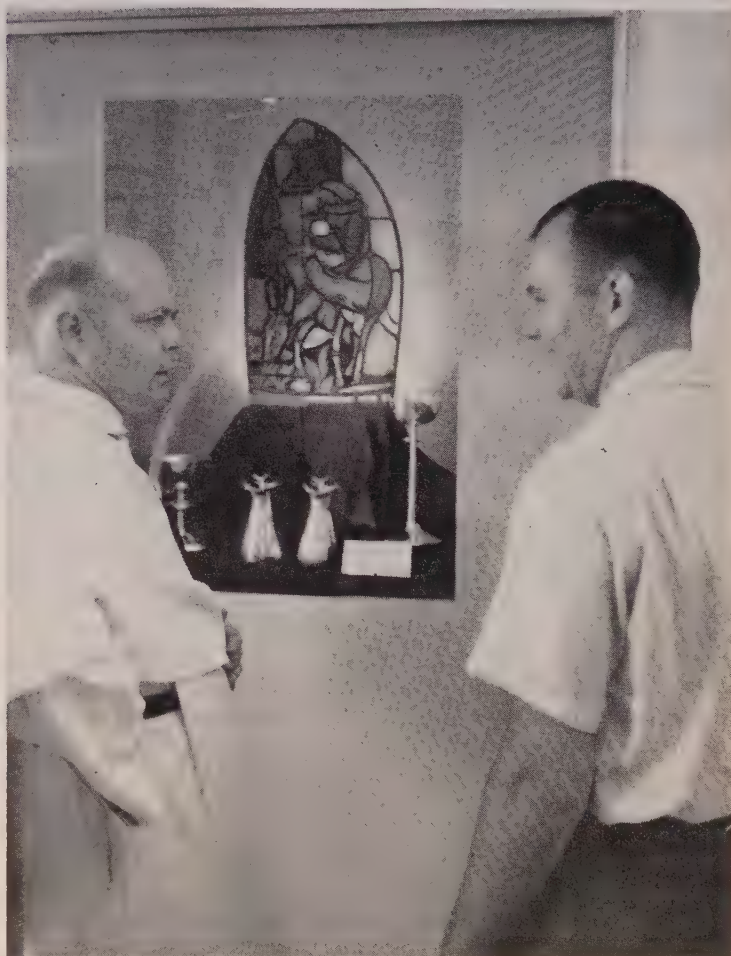
The morning Communion





Informal group conversation

Contemporary religious and liturgical
art exhibit
supplemented lectures, seminars, and daily worship



A night off: Cowboy music after chuck wagon supper





Closing session for seminarians in the Caribbean was directed by the Rev. Joseph F. Fletcher, professor of social ethics at Episcopal Theological School

By MARY COX

A Test for Any Seminarian

OVERSEAS SUMMER TRAINING PROGRAM PROVIDES
A PRACTICAL TESTING GROUND FOR VOCATIONS

How does an American clergy-overseas reach people of another language and culture? And, if he does reach them, what can he then use as church school material for their children?

¶What does the Church do in a country where marriage licenses are so expensive that many couples can not afford to marry?

¶How does the Church go about its business in a country where law forbids the Church to run schools, to bring clergy from abroad, or even to own church buildings?

¶What attitude does the Church take in the face of dictatorship? Or colonialism?

• MRS. COX is the wife of the Rev. Rowland J. Cox, Assistant Secretary in the Overseas Department and Director of the Overseas Summer Training Program.

These questions are only theoretical ones for most Episcopalians in the United States, but they are questions of vital, practical importance to the Church in many places in the world. To more than twenty seminary students from the United States who lived and worked this past summer in the Church's overseas missionary districts of the Western Hemisphere, these same questions became for the first time immediate and vital.

The twenty were chosen to take part in the Overseas Summer Training Program administered by National Council's Overseas Department which supplements the missions courses of the seminaries by giving the Church's future priests a chance to gain firsthand experience in the Church's life outside the boundaries of the first forty-eight States.

The Overseas Summer Training



Trainees work with local clergy such as the Rev. Joseph Farley at La Ceiba, Honduras

Program was begun ten years ago by the Rev. Kenneth E. Heim, who is now senior missionary to Japan and was then teaching at the Virginia Theological Seminary. Mr. Heim unofficially organized a small group of seminarians who, travelling on a largely self-provided shoestring, toured the Missionary District of Mexico. In 1952, the Program received official status and financial support from the Overseas Department.

Last summer's twenty seminarians spent ten weeks working in Indian villages in Alaska, in Puerto Rico, the Virgin Islands, the Dominican Republic, Cuba, Mexico, Nicaragua, Honduras, and Costa Rica. In all the southern missionary districts, the students worked directly under one of the local clergy, teaching vacation Bible schools, assisting at services, making parish calls, helping with the office work. In Alaska, the men were assigned to take care of *all* the Church activities in small villages where there was no resident priest.

During the course of the summer, all the students in the Program acquired a great deal of information about their specific overseas situations. This was, however, only one of the aims of the Program, which includes three other major objectives.

By giving each seminarian a look at his own country from the perspective of another, the Program can illuminate the cultural factors that are constantly shaping society and Christianity in the United States.

Each student, suddenly plucked from his familiar environment and flung into a totally unfamiliar situation, can learn a lot about himself and about the strengths and weaknesses that he brings to his vocation. If it is successful, the Program raises in each student's mind larger questions of purpose and method, questions that the Church faces in all its work but which stand out often with particular clarity in overseas work.

For most of the seminarians, the summer means facing the solid impact of another culture, a strange language, an unfamiliar social and legal system, an alien and sometimes repugnant form of government, a milieu in which the accepted ethical and moral practices were not those



SEMINARIAN Dick Bass visits the Morris family, of British West Indian ancestry, at Puerto Limon, Costa Rica. Such families have a strong Anglican heritage and are the backbone of the well-established congregations all along the Atlantic Coast of Central America.

to which he was accustomed. Nearly all the students are thrown with people whose standard of living is vastly lower than is considered minimal in the United States. For many, this cultural shock is the most disturbing impression that the summer provides.

Some of the students work in missions that have none of the activities and organizations associated with parish life at home. Others find quite the opposite situation: in an exotic setting, familiar organizations and activities abounding. But in all cases, repeatedly, they face the question: What does the Church do *here*? How does it do it? How is it different from the Church I have known? What is the essential nature of the Church anywhere?

The Overseas Summer Training Program, like other specialized summer programs for seminarians, such as clinical training in hospitals and

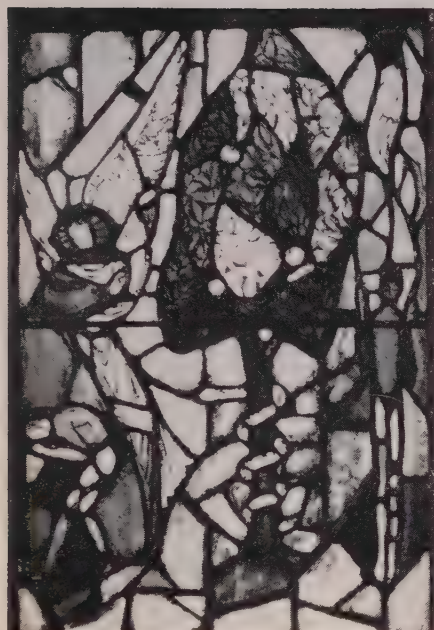
rural parish work at Roanridge, puts the student into a situation that he must meet with practical action as well as theoretical understanding. The Program is not, however, a controlled laboratory. The supervisors of the Program cannot predict in advance what problems the student will face, what local crises he may encounter, what aspect he will find most difficult.

Since it is impossible to manage so complicated a set of human situations by long distance from New York, the trainees are visited several times during the summer by a team leader living in each field for the summer. Two of the leaders this year were seminary faculty members; three were clergy representing a wide range of experience in overseas missions. The team leader's job was to counsel and advise the students, point out ways to make the most of

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Through Stained Glass

Interest in Art Brings Margaret Kennedy into the Faith



Creation and Temptation



Tower of Babel

FEARFUL for her safety, townspeople used to look the other way when they saw Margaret Kennedy climbing to her precarious perch on Christ Church in Oberlin, Ohio. That was back in 1955 when she first began to design, cut, and put together leaded stained-glass windows for the century-old church. As she finished a window, she would mount the scaffolding, lugging her creation up with her, and solder it into place.

There was no need for fear, however, for climbing is just another Kennedy accomplishment. Soon after Margaret's graduation from Wells College in 1952, she found herself in Europe enjoying the Old World's cathedral gems, not dreaming that she was to be a windowmaker herself, and soon. Though armed with a B.A. in music, she found that being an organist was just not enough, and she adds modestly, "I really didn't have the talent to be a musician."

So she enrolled in the graduate School of Oberlin College and settled down to study engraving and to earn a master's degree in art. From fellow students she heard that original Picassos, Roualts, and other French moderns hung on the walls of the Christ Church rectory. So her love of art led her into the church office where she discussed everything from burin engraving to Christian forgiveness and grace with the Rev. Chave McCracken, then rector of the church. She was unbaptized and unchurched, but more visits led to intense interest and "like any convert to the Faith, she has revealed more zeal than a hundred nominal Episcopalians," according to Mr. McCracken.

Shortly after her confirmation in 1953, Mr. McCracken asked Margaret if anyone in the Oberlin art depart-

ment taught or made stained glass windows. "It was a harmless enough question, but it was the embryonic beginnings," says Margaret. "He told me it wasn't hard, that step by step it was quite easy. So I took time from a printmaking course to design a stained glass window for the Christ Church vestibule. I really felt and had felt for many years that much church art disgraces both religion and art. An object, because it is religious in subject is not an excuse for poor art. For me it had been hard to understand that the devotional use an object was given made the object itself any more beautiful. I had concluded as a child that something beautiful was too distracting and forgot about it. The window challenge satisfied my curiosity and the department's requirement for functional object with artistic merit."

First came a full-scale drawing, then she had to find out exactly what was needed to make a stained glass window and where to find these materials. Some trips to Cleveland resulted in a free barrel of glass and almost free lead strips, along with plenty of skeptic advice and a small manual, *The Stained Glass Craft*. In time the vestibule window was produced for a total cost of \$4.30. "In it everyone saw something different . . . from bishops and saints, crucifixions, Christus Rex, madonnas, to a baby in a blue snow suit. I could see the other things when they were pointed out, but the blue snow suit took the cake."

Soon after the vestibule window was in place, the church basement was transformed into a workshop of sorts with the coal bin as Margaret's office, and a window for the sacristy soon in the making. Another trip



MARGARET'S work begins with a sketch, followed by a full-scale drawing, from which jig-saw pieces of glass are cut. Hard work of cutting the glass done, the pieces are placed on plate glass for firing. Changes must be made now—or never.

to Europe interrupted the proceedings, but gave Margaret a chance to see and study French gothic architecture. "To be sure I saw a lot of gorgeous glass and it did make an impression on me, especially the apse chapel windows of the huge Bourges Cathedral as seen early on a bright summer morning. The positions of the colors . . . the reds, golds, and smaller bits of glass on the south, and the blues, blacks, and larger pieces on the north, with the backgrounds in red or blue and the basic design always the big geometric patterns, forming a riot of color and subject."

Back in Oberlin, Margaret, Mr.

McCracken, and the parishioners resumed their work in stained glass. Parishioners were now willing to risk sizeable sums of money on this project that was transforming the interior and exterior of their church. The basement was not only a workshop, but a place where people gathered to talk against the din of others talking and the Bach Oratorios wafting from Margaret's phonograph. Parishioners just passing by seemed willing to pitch in and help make deadlines like bishop visits and confirmations.

"One afternoon I had just mixed a fresh batch of black paint and was

deciding how to paint a panel when a parishioner came in with her two young boys. Seeing the intense interest I gave brushes to the boys and let them paint the panel. I did remove most of their work, but honestly felt that I could leave Danny's altar stones and David's Peter asleep under a tree in Gethsemane. The mother was horrified at first, but is now quite pleased."

One of the chief advantages, or disadvantages, Margaret finds is a lack of identification with the finished product. "I never actually see a window until it is in the church where everyone else can see it. I can find my way around the windows faster than most people perhaps, but I see them then for the first time, and study them as one who does not know the maker. People ask if I have ever wanted to change something in a completed window. It's a foolish question for a change would be disastrous and the window would be different. I can study it only in the terms of the next window."

A dedication service on October 11 marked the formal completion of Margaret Kennedy's work for Christ Church, Oberlin, but not the end of interest in the stained glass craft and the Church. While at work on the Oberlin windows she was coached informally by a Munich stained glass artisan, now living in Cleveland. A great deal of time was spent in studying the theological aspects of her window subjects. Before drawing a

continued on page 31

WHEN the pieces are in place, the next step is the delicate operation of leading. Among Margaret's many helpers during the soldering stage is Christ Church rector, the Rev. Edward W. Jones.



• I •

BRIGHT autumn sunshine greeted the parade honoring Chaplain (Col.) John C. W. Linsley and other Air Force personnel at Mitchell Air Force Base, Long Island, N.Y. Awarded the commendation medal by Lt. Gen. William E. Hall, USAF, Chaplain Linsley was retiring after more than twenty-six years of service in the Armed Forces.

The son of a priest, Chaplain Linsley began his ministry in 1930, when after his ordination he entered the mission field. For the next ten years he served the people of the Philippine Islands at Zamboanga and

Manila. In 1941 he entered upon a successful career in the Chaplain's Corps. During World War II he saw action in the China-Burma-India Theater and was awarded the Bronze Star, the Air Medal, and the Asiatic-Pacific Theater ribbon with two campaign stars. Most recently, Chaplain Linsley has completed varied assignments as Staff Chaplain of the U.S. Air Forces in Europe, the Strategic Air Command, and the Continental Air Command.

Chaplain Linsley has been assigned new duties as Associate Director of Overseas Department of the National Council starting January 1 (see page 11).



THE CHURCH IN UNIFORM

I—Air Force Decorates Chaplain

II—Airmen Help School in Korea

III—Air Force Sergeant Ordained

IV—Pfc Decorates Church

• II •

THE close co-operation between the Church and the military is shown anew as the Rt. Rev. John C. S. Daly, Anglican Bishop in Korea, and Lt. Col. Edwin C. Larson of Osan Air Base share in the dedication of the new Vocational School at Anjung. An addition to the Church's Anjung Middle School, the Vocational School was established to serve all the children of Anjung, especially those who can not afford a high school or university education and would benefit from learning a trade.

The building of the school would not have been possible without the help of the personnel of Osan Air Base. Airmen from the 6314th Supply Squadron devoted 250 hours of their off-duty time to delivering AFAK (Armed Forces Aid to Korea) materials to the site of the school.

In a brief address before the crowd of visitors attending the dedication, Col. Larson expressed admiration for the construction and the educational quality of the school. "I am pleased to note the fine workmanship which has gone into the building of your new school, and I feel that your studies and academic standards will give honor to it."

The completed unit houses facilities for home economics and manual training. Instruction will be given in furniture making, soap making, and bread and cake baking, with vegetable canning and motor mechanics soon to be added to the curriculum. While learning a trade, boys continue their regular education. Upon leaving the school, they will be helped to establish themselves in a village of their own choosing, to do the work for which they have been trained.



Official Air Force Photo

• III •

MASTER SERGEANT Harold L. Batchelor made his declaration of conformity before the Rt. Rev. Robert M. Hatch, Bishop of Western Massachusetts, was ordained to the diaconate, and thus became on October 30 the first Air Force non-commissioned officer to be admitted to holy orders while on active duty. It was the second ordination at an Air Force Base in the history of the Church in the United States.

Mr. Batchelor retired this month with an honorable discharge from the USAF and a record of twenty-five years of military service. For the past four years he has been commandant of the Non-Commissioned Officers' Preparatory School at Westover Air Force Base in Chicopee Falls, Mass., a school which he established in 1956. This past summer he received the Air Force commendation medal for outstanding work as a leader and organizer of the NCO Preparatory Schools in the Eighth Army. He has been a member of the Eighth Air Force's Commander's Advisory Council on enlisted men's affairs for the past three years.

Mr. Batchelor's record of service in the armed forces also includes a year with the British Infantry during World War I and three years with the Royal Air Force in World War II. He was at one time commander of the intelligence detachment of the 80th Wing, Bomber Command.

A native of Bristol, England, where he attended the Bristol Cathedral Choir School, Mr. Batchelor was graduated in 1932 from Keble College, Oxford, where he read for the degree of bachelor of divinity, but was not ordained. He later studied for four years at the University of Pittsburgh while assigned as an ROTC instructor at Carnegie Institute of Technology.

Sgt. Batchelor was presented for ordination by the Rev. Robert S. Cummings, vicar of Grace Church, Chicopee. During the month before his retirement from the Air Force, the new deacon served Grace Church, where he had been lay reader for several months. He expects to be assigned a parish in the Diocese of Western Massachusetts.



Messenger Photos

• IV •

FOR eighteen months, Pfc. Harry Lakis' off-duty hours in the Panama Canal Zone have been divided between the study of theology and symbolism, under the tutelage of the Rev. William W. Baldwin, and the graphic presentation of what he and the missionary priest have discussed.

The result has been five designs for the walls of St. Andrew's Church in Cocoli, not far from where Private Lakis is stationed with the 20th Infantry's 518th Engineer Company (Combat) at Fort Kobbe, in the Canal Zone.

The designs, done in contemporary style, depict the Nativity, the Eucharist, the Crucifixion, Resurrection, and Ascension.

The sketches are to be reproduced on glass by a process, not to be confused with stained glass, that involves sand-blasting the front surface of the glass and reproducing the designs on the back. The glass will be encased in windows above the altar with rear lighting installed.

Private Lakis, a Lutheran, volunteered his services soon after he arrived on the Isthmus in 1957.



READ A BOOK

Money for Sale

Tested Methods of Raising Money for Churches, Colleges, and Health and Welfare Agencies by Margaret M. Fellows and Stella A. Koenig (New York, Harpers, \$6.95) is one of those rare books that come along every so often. It is an essential book! Or at least it is for the Church Library. Not only would it be most effective for any church or related organization but it would be of help to any church member involved in a community fund raising campaign.

Any one section of the book will save its modest price the first time it is used. The section on How to Make Your Letters Pull is well worth the price of admission. After a thorough study of this section any letter mailed by the Church or Church group will be a better letter.

Other sections of particular interest to the Church are those on Keeping Support-Developing Loyalty, Lists, How to Get the Most Out of Your Post Office, and Testing—Finding Out What Pays.

The authors are both experts in their field and are offering the knowledge of their years of experience for a very modest fee. One of them, Margaret M. Fellows, is an Episcopalian who has devoted a great deal of time to church affairs.

You may not refer to this book often but when you do it will be money in your collective pockets. No pun intended! Whether it is a major capital fund campaign or a letter written to raise funds for the Girls' Friendly Society this book is essential. Don't fail to buy it.—CLIFFORD HORTON.

Books for Christmas

Among the books on Christmas subjects this year is a delightful
continued on page 26

TO ABERDEEN AND BACK

Church Commemorates Samuel Seabury and the American Episcopate's 175th Anniversary

Parishes throughout the country last month marked the 175th anniversary of the consecration of the first American bishop, Samuel Seabury. With special sermons, addresses, and prayers, in both weekday and Sunday services, Churchmen gave thanks for the growth of the Church through the gift of the episcopate to the United States.

On November 14, 1784, the Rev. Samuel Seabury of New London, Connecticut, was consecrated in Aberdeen, Scotland, as a bishop. He was the first Anglican to be consecrated for work outside the British Isles. Today, instead of one bishop there are 193 Americans in dioceses and missionary districts all over the world, spreading the Gospel to all peoples, under the jurisdiction of the American Episcopal Church.

Although the Church began in this country more than 350 years ago, the episcopate was not established until some 175 years later. The first clergymen of the Anglican Communion in the United States were two missionaries sent from England in 1702 by the Society for the Propagation of the Gospel. They were the forerunners of many others, and the ministry of the Church spread rapidly through the thirteen

colonies. Samuel Seabury's father was one of the early missionaries, and Samuel Seabury was himself for thirty years a missionary for the SPG.

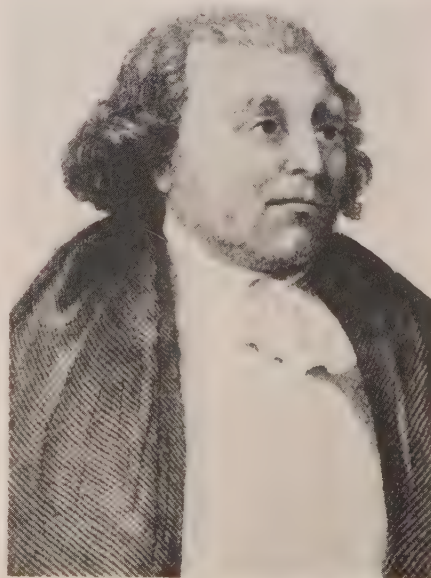
A difficult problem lay, however, in the fact that there was no American bishop, and clergy had to go to England to be ordained. With the growth of the Church, ordained ministers became more and more necessary, but the growing tension between the colonists and the English government daily presented more obstacles. In the period just preceding the Revolutionary War, forty-three men went abroad to be ordained, but with the advent of the war this stopped.

After the Revolution, the Church was in a state of disorder. The numbers of the clergy had been decimated, and there seemed little hope of advance. More than ever, a bishop was needed. Clergy and laity alike sent petition after petition to England, but all requests for a bishop went unheeded. Clearly, the only thing to do was to elect an American as bishop, and hope that he could be consecrated. A group of clergymen came together in the Glebe House, Woodbury, Connecticut, and after several days of prayerful deliberation chose the Rev. Samuel Seabury, rector of St. James' Church in New London, Connecticut, as the first Bishop of Connecticut.

In the spring of 1783, the fifty-four year old Samuel Seabury sailed for England, to seek consecration. For eighteen discouraging months he remained in England. The English Church welcomed him courteously, but he was forced to contend with insurmountable political blocks. Parliamentary law forbade the consecration on English soil of a bishop who was to serve in another country, and a bishop had to take an oath of allegiance to the Crown.

After months of patient waiting, Samuel Seabury decided to go to Scotland, where the Church was not bound by the laws of Parliament.

continued on page 25



Bishop Seabury

The UTO Helps Haitian Women Sew

THE introduction of the sewing machine to the women of the Church in Haiti has produced one of the happiest and most fruitful friendships on the island. Thanks to Haitian contributions and gifts from the United Thank Offering and Church World Service, Haiti's poor are being supplied in ever-increasing quantities with colorful, sturdily made dresses and suits.

Most parishes and missions in Haiti are without electricity, and the old, manually operated machines are used, as a rule. But although most of them look like refugees from grandmother's attic, the antique machines turn out an amazing number of clothes and rarely need major repair. The sewing of school uniforms is a popular project, for the poorer families often find lack of proper clothing an insurmountable obstacle to their children's education. Wedding dresses are also in great demand as the campaign for the sacrament of holy matrimony goes steadily on.

The general attitude in the fortunate churches owning a machine is share and share alike. Holy Trinity

Cathedral in Port-au-Prince with 2,500 baptized members, has three machines and can supply its three dependent missions with articles needed for their poor. The Church of St. Croix, Leogane, has a baptized membership of 600 with more than two thousand in its dependent missions, and the women have contributed enough here to cover part of the cost of a good machine. Sharing is an accepted and necessary part of life, and the neediest are cared for first.

Sister Marjorie Raphael, of the Sisters of St. Margaret, Port-au-Prince, shows the general attitude of the people and their delight with the sewing machines when she writes: "The men at St. Andre, Mitton, are so enthused that I had a request from them saying that they wanted to start a 'tailoring' group for men and asked if there could be a men's w.a.! They would like to contribute toward the purchase of a second-hand pedal machine. Perhaps Haiti is the first to have men want be a w.a. It is the highest praise possible for the women."

To Aberdeen and Back

continued from page 24

The Scottish Church had already intimated that it would gladly consecrate him, and he was welcomed eagerly into their fellowship. At last, on November 14, 1784, in a ceremony attended by a large number of clergy and laity, Samuel Seabury was consecrated a bishop. Immediately after the consecration, he took an oath, promising to preserve unblemished in the New World the doctrines of the Church as they existed in the Church of Scotland.

Returning to New London, Bishop Seabury served as Bishop of Connecticut and as rector of St. James' Church until his death in 1796 at the age of sixty-seven years.

The ten difficult years of Samuel Seabury's episcopate served as an auspicious beginning for the growth of the American Church, both at home and abroad. The handful of communicants of the eighteenth century has multiplied, until today

there are more than two million communicants, and more than three million baptized persons in the Church. The domestic and foreign missionary outreach of the Church is spreading farther and farther over the earth. In 1958, two domestic missionary districts were made dioceses by action of the General Convention leaving 10 domestic districts. The Missionary District of Central America was constituted in 1956, the most recent of the 16 districts outside the continental United States.

As the American Church journeyed to Scotland to receive the gift of the episcopate, so Churches of other lands have asked, and received, orders from the American Church. From Brazil to the Philippines, from Mexico to Japan and China, national Churches stand in the tradition of Bishop Samuel Seabury.

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Read A Book

continued from page 24

study by Erik Routley, called *The English Carol*, which tells the story of the origin and development of the Christian carol from the Middle Ages, through the period of the Puritan suppression, to the present time. (New York, Oxford. \$5.)

Ten Bright Candles: Christmas book for children compiled and edited by Anne Frances from material published in the Church of England *Church Times* (London, Hodder and Stoughton. \$3.25).

Christmas Customs Around the World by Herbert H. Wernecke (Philadelphia, Westminster. \$3.50).

Some Recent Books

Covenant and Sacrifice: An Explanation of the basis and expression of Eucharistic worship by Basil Minchin (New York, Longmans Green. \$2.50).

This Is My God: An account of the Jewish people and their faith by Herman Wouk (New York, Doubleday. \$3.95).

Bible Readings for Boys and Girls illustrated by Lynd Ward (New York, Nelson. \$3).

Historical Atlas and Gazetteer: Volume XI of *A Study of History* by Arnold J. Toynbee and Edward D. Myers (New York, Oxford. \$12.50). *The Church's Ministry of Healing* by A. H. Purcell Fox (New York, Longmans Green. \$3).

Let Us Pray: A book of prayers prepared under the auspices of the Church of Scotland (New York, Oxford. \$2).

Gnosticism and Early Christianity by R. M. Grant (New York, Columbia. \$4.50).

Answer Me This: Over five hundred often-asked questions about the faith and practice of the Church answered by Anglican theologian C. B. Moss (New York, Longmans Green. \$3). The Episcopal Book Club selection for autumn, 1959.

Viewpoints: A series of essays on the meaning of Christian faith and life today by nineteen Churchmen, edited by John B. Coburn and W. Norman Pittenger (Greenwich, Seabury Press. \$5).

Seabury House Echoes

continued from page 11

the Department of Christian Education. Mr. Weld is the former Associate Secretary of the Division of Curriculum Development in this department.

The Rev. Henry L. Myers, former assistant to the rector at St. Paul's, Chattanooga, Tennessee, will be Associate Secretary of the Leadership Training Division and Associate Secretary of the Children's Division of the Department of Christian Education.

The former Field Representative of the Division of Radio and Television, Jeanne A. Anderson, is the Department's new Associate Secretary. Mrs. Anderson has held leading positions in the communications media, including radio, television, and newspapers, for eighteen years.

The next meeting, in Milwaukee, December 6-8, is the first National Council session to be held away from Seabury House. FORTH's report of the December meeting will appear in the January issue.

•THE first Director of Faith and Order Studies of the National Council of Churches is the Rev. William A. Norgren, former fellow and tutor at General Theological Seminary, who for the past four years has been in England doing research at Oxford.

Although the new post "represents the first employment by an ecumenical body in the United States of a full-time person in the field of Faith and Order," the worldwide movement originated nearly a half century ago in 1910. Its objective was and is the drawing of Christians into conference over points of agreement or disagreement in faith, order, and worship.

Mr. Norgren will be assisted in the establishment of a Faith and Order Studies program in the United States by an advisory committee made up largely of theologians. Their work will parallel on a national scale the activity of the Faith and Order Commission of the World Council of Churches. Serving as an information and research center, the new office's program will encourage the widest possible participation of clergy and laity in the United States.

•Four Episcopalians have been named to the faculty of the International Summer Courses for the Clergy at St. Augustine's College, Canterbury, England, in 1960.

Lecturing for the sessions on *Christian Education* will be the Rev. Randolph C. Miller, professor of Christian Education at Yale Divinity School, and the Very Rev. George M. Alexander, Dean of the School of Theology of the University of the South.


The Rev. Holt H. Graham, Pro-

fessor of New Testament at Virginia Theological Seminary, and the Rev. George P. Musselman, Executive Secretary of the National Council's Division of Urban and Industrial Church Work, will lecture at the session on *The Church and the Industrial Community*.

In addition to the courses on *Christian Education*, July 11-23, and *The Church and the Industrial Community*, August 8-20, a session on *Christianity and the Arts* is scheduled for July 25-August 6.

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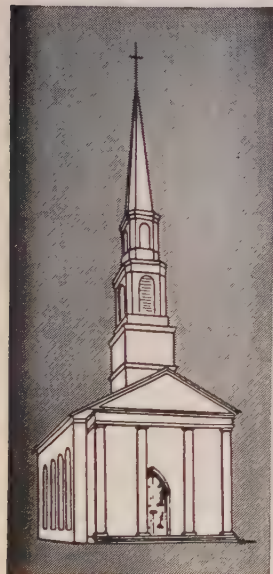


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With Our Missionaries

NEW APPOINTEE IN PANAMA

A FORMER U.S. Marine in the Korean campaign, the Rev. William J. F. Lydecker returned to the United States to enter General Theological Seminary. With the exception of a summer in the Montana mission field, he has served the Church in New York City, most recently as priest-in-charge of St. Mark's-in-the-Bouwerie. In September, Mr. Lydecker assumed his new duties in the Panama Canal Zone.



RECTOR AT HOLY TRINITY, MANILA

THE NEW RECTOR of Holy Trinity Church, Manila, is the Rev. George Zabriskie, II, an assistant at St. Thomas' Church, New York City, from 1956 until his new appointment. After graduation from Princeton University and Virginia Theological Seminary, Mr. Zabriskie taught at Groton School, Groton, Mass. Earlier, he was Chaplain to a group of Americans working in the East End of London and also spent six months at Roanridge.



Returning to Mission Stations

To Hawaii: The Rev. and Mrs. William Smythe, Molokai.

In the United States on Furlough

From Japan: Dorothy J. Stout, Tokyo.

From the Panama Canal Zone: Charles E. Pearce, Ancon.

From the Philippines: Hazel Goslino, Sagada; Virginia Hebbert, Manila; Helen LeFebre, Manila; Mr. and Mrs. William R. Quinn, Manila.

A RECENT ordination conducted in the English, Ilocano, and Igorot languages has taken its place as a landmark in the history of the Church in the Philippines. For the first time, a native-born Filipino bishop ordained Filipino priests.

The Rt. Rev. Benito Cabanban, Suffragan Bishop of the Philippines, ordained to the priesthood the Rev. Gabriel P. Pogeyed and the Rev. George A. Tamking in St. Benedict's Church, Kin-way. A large number of St. Andrew's (Manila) seminarians and other Anglicans attended.

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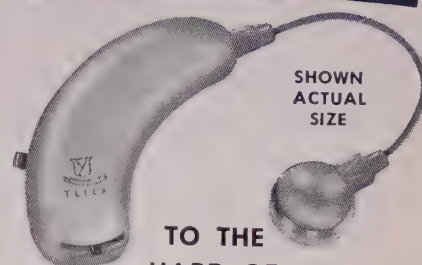
continued from page 19

the summer's experience, and listen, if necessary, to his troubles. In some cases, a certain amount of pertinacity was required on the part of team leaders simply to reach the young men under their care. In Central America, air line schedules collapsed under the uncertainties of the rainy season, and the team leader in Cuba displayed considerable ingenuity in making his way the length of the island at a time when public transportation had been assigned to carry hundreds of thousands of farm workers from the remote provinces into Havana for the gigantic land reform rally.

Inevitably, the Overseas Summer Training Program provides a test for any seminarian's feeling that he has a vocation for overseas work, but it is far from being a recruiting program. One of the most important results of the Program is the sending into parishes in the United States clergy who know firsthand and can recount with conviction the reality, the greatness, and the needs of the overseas Mission of the Church; clergy whose ministry is enhanced and deepened by an increased knowledge of themselves and of the Church. This contribution to the strength of the Church in the United States is a gift of the overseas Church.

The Overseas Summer Training Program is financed partly by the Overseas Department and partly by the hundred dollars tuition paid by each trainee. Guidance and direction come from the Overseas Department and from the seminary faculties. The Program could not exist, however, without the far more important contribution of the Church overseas, whose bishops and other clergy willingly share their work, their confidence, and often their living quarters with the seminarians. From the gift, the seminarians bring to their seminaries and to their future congregations an immediate and personal knowledge of the Church's Mission in the whole world.

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continued from page 13

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New Missionary Bishops

continued from page 11

The new bishop will find two recently built and dedicated church buildings accommodating growing congregations in Puerto Plata and La Romana. Today six Spanish-speaking priests serve six missions and nine preaching stations in all, showing significant advance over the past five years. The need for additional clergy continues, but a small nucleus of native-born citizens are being trained for the priesthood and this, Bishop Voegeli believes, "spells stability, progress, and great hope for the future." Now that the Dominican Republic has its own resident bishop, the future holds even greater hope for a healthy and expanding Church program in the Caribbean.

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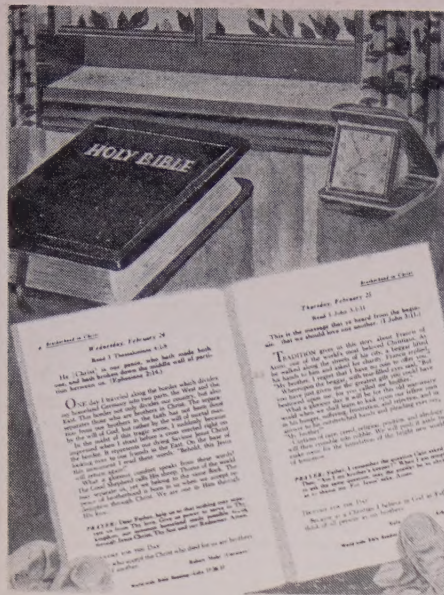
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Churchmen in the News

continued from page 21

spent months in research on the doctrinal significance of baptism. Mr. McCracken and the present rector of Christ Church, the Rev. Edward W. Jones, were on hand to help with the theological problems, and trips to New York, Chicago, and Alexandria for conferences with theologians further enriched her background. In 1955 she attended the Faculty Summer School for still more enlightenment.

This knowledge and know-how has been put to good use in her windows, in the altar for the 1958 Episcopal Young Churchmen Convention, and most recently in her design for the Annual Corporate Communion for Episcopalians in the Academic Community.

Margaret hopes to make still another trip to Europe next summer, this time as one of twenty-five students who will make the Study-tour of the Liturgical Movement in Europe, sponsored by the National Council's College Work Division. It is her intent to be well educated theologically in order that she may serve her Church to the fullest extent in the future.

• THE REV. ALDEN DREW KELLEY, since 1957 sub-warden and librarian at St. Augustine's College, Canterbury, England, has been appointed to the faculty at Bexley Hall, Kenyon College. For twelve years President and Dean of Seabury-Western Theological Seminary, Canon Kelley will teach theology and ethics at Kenyon, and hold the rank of full professor. . . . EDWARD HEATH, a former editor of the London *Church Times*, has been named Minister of Labour by Prime Minister Macmillan. . . . THE REV. ALAN BAXTER, a priest of the Diocese of St. Arnaud, Church of England in Australia, has been appointed Associate Secretary of the Leadership Training Division and Associate Secretary of the Adult Division in the Department of Christian Education, National Council, for a two year period.

• MARION ANDERSON, world-famous contralto, was presented the first annual Rector's Award, a silver cross, at St. Philip's, Harlem, New York City, for her "ministry of music." The Rev. M. Moran Weston, St.

continued on page 32

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- 7-9 National Council Meeting, Milwaukee, Wis.
- 21 St. Thomas the Apostle
- 25 Christmas Day
- 26 St. Stephen, Deacon and Martyr
- 27 St. John, Apostle and Evangelist
- 28 Holy Innocents

JANUARY

- 1 Circumcision of Christ
- 6 Epiphany
Episcopal Young Churchmen,
Feast of Lights
- 10 Human Affairs Sunday
- 19-26 Week of Prayer for Unity
- 24 Theological Education Sunday
- 25 Conversion of St. Paul

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Churchmen in the News

continued from page 31

Philip's rector, said the award was given to Miss Anderson as "an outward symbol of inward grace." Of antique silver, fashioned in England a century ago, the cross will be duplicated for successive recipients whose lives, like Miss Anderson's, reflect "great spiritual beauty." . . . THE REV. JAMES CHANG LING WONG, a former engineer and priest-in-charge of the Church of the Good Shepherd, Kowloon, Borneo, has been appointed first Assistant Bishop of Borneo.

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Theological Education Sunday
January 24, 1960

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